

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

No. 870.—VOL. XVII. [Registered as] SATURDAY, SEPTEMBER 11, 1897. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	437	Senator C. Fenzi's Apparition ..	445
Fire of the Divine Energy.....	438	'Zenit, the Vestal'	445
Advances in Physical Science.....	439	Inspiration or Premonition	445
'Salted with Fire'	440	From Automatism to Enlighten-	
Swedenborg as Seer and Author.....	441	ment	446
Rest in God	442	Telepathy and Religion.....	447
Examination of Certain Theories.....	443	Telepathy—Brain Waves	447
Human Magnetism	444	Impressions of Spirit Hands	447

NOTES BY THE WAY.

'The Literary Guide' for August is (as it always is) keen and bright: but what sense is there in this? Reviewing a certain book, it says:—

As John Stuart Mill has told us, the desire for immortality is simply the desire for life. And it is because men refuse to look facts in the face, and to realise that the grave is the end of human communion, that we find this hankering after a future existence is so widespread. We dare say the author of this little book imagines he is doing a noble work in endeavouring to bolster up the belief in immortality. For our part, he would have been far more usefully employed in teaching his fellows to appreciate the real significance of some of the common facts of life, and thus enabling them to pursue the real, the earthly happiness, rather than the visionary bliss which theologians dangle before their eyes. Mr. Smyth has, of course, nothing but 'presumptions' to offer; and he can add nothing to the 'probabilities' which Professor Fiske and other writers have advanced on this subject. He confesses that we must not expect any science to bring within reach of our senses 'a demonstration of the vast outlying spiritual reality of the universe,' whatever that may mean. And he goes on to say that 'there are only two conceivable demonstrations of the life beyond.' And these? 'The one is such evidence as the disciples received when they saw the appearance of the risen Lord. . . . The other . . . will be our personal experience of it, when we shall re-discover ourselves after our escape from this mortality.' On the strength of arguments of this kind we are invited to renounce the life we know for an idle shadow of which we know nothing.

All that looks to us rather shuffling and weak, with a queer bias in favour of giving the dust-heap instead of the gold mine 'the benefit of the doubt.' But what does the writer mean by the last two or three lines? Do believers in a future life invite people to 'renounce the life we know'? This is very random talk.

'Beyond the Clouds. Sunday Evening Lectures on the Spiritual Science of Life,' by C. B. Patterson (New York: C. B. Patterson), were given before 'The Alliance of Divine Unity,' and are quite worthy of their general title. They do, indeed, take one 'beyond the clouds'—clouds of the flesh, clouds of society's demands upon us, clouds of sheer ignorance or dull despondency. We do not quite follow Mr. Patterson in some of his extreme 'Spiritual Science' theories of disease and remedies, but the tendency of the whole is refining, elevating, and deeply instructive. It is a very pure form of true Spiritualism, though not from within our fold. In one sense, all the better for that!

'From Dreamland Sent' (Boston: Roberts Bros.; and London: Sampson Low and Co.) is a very pleasant

book of brief poems by Lilian Whiting, whose acquaintance our readers have already made. It is not expressly said so, but Miss Whiting, who dedicates her book to her deceased friend, Kate Field, evidently intends to suggest some subtle connection between the unseen and the seen in its production. The poems cover a wide range of thought and emotion, but everywhere deal with human interests, and are everywhere steeped in intense human feeling; but the expression of that feeling is well under control; as finely restrained as it is undoubtedly strong.

'Know Thyself; A Study of Spiritual Self-Consciousness,' by Paul Tyner (Denver, Colorado: The Temple Publishing Company) is an Address delivered before a certain 'International Divine Science Association,' which appears to us to be an attempt to 'go one better' than 'The Christian Science Association.' This last says; 'There need be no sickness'; but Paul Tyner says; 'There need be no death.' We shall see!

A very respectable paper, 'The Western Herald,' has 'engaged the services of an experienced and celebrated graphologist, to delineate character from handwriting'; and has issued an invitation to all and sundry to send on specimens of handwriting and—*threepence*! Where are the police? If people are to be protected against fortune-tellers, though they are willing to pay their shilling for an experiment, why should they not be protected against threepenny graphologists? We do not want to have the graphologists prosecuted, but we do want to push home this *reductio ad absurdum*. If 'LIGHT' advertised its readiness to supply threepenny prognostications, what howling there would be! The truth is that we are at a transition stage; and there will be many absurd inconsistencies until we are all willing to allow more margin for personal freedom from grandmotherly legislation.

'The Christian World' prints a thoughtful paper by Dr. G. Matheson on 'The Resistance to Oblivion.' Beginning with a quaint definition of the word 'remember,' which he takes to mean—to bring again into membership—he says:—

It is the sign of one who is passing out of a family circle—going, let us say, to a foreign land. He says, 'Member me again. When you gather around the household board, or sit at night by the winter fire, keep a place vacant for me. Keep a gap in your hearts where the old chair should be. Do not forget to count me among the members of the family; do not omit to number me in the circle in which I am not seen.'

Applying this to the 'passing out' of what we call death, he says:—

What most of us fear in death is not that we shall cease to be, it is that we shall cease to be members of the family of man. We doubt not that there are circles beyond the sun; but what of the circles below it? Shall we be members of the earth no more? . . . We stretch our hands through the void and cry, 'Member me again—re-member me.'

Be still, my soul; thy prayer is answered. Thy Lord has offered to re-member thee. Knowest thou what is meant by

being a member of Christ's body? To be lifted into a mystic circle? No; to be re-instated in the circle of earth. Christ's communion is not mystical; it is that which prevents mysticism. Mere immortality would draw thee away into the invisible, would separate thee from the order of human things. But the membership in Christ's body brings thee back. It restores thee to the *life* of the body; it gives men a right to think of thee as a citizen of time. . . . And men shall say of thee when death has dissolved the tie, 'He is still our brother—he is remembered in the family of man.'

We confess that we find it difficult to see how Christ does this, or even to see what Dr. Matheson means by it; but the thought underlying the symbol is very beautiful; and, as for the symbol, we imagine that 'Christ' stands for that ideal humanity which connects us with the life of the race, as a unity, on the one hand, and with immortality on the other. We need not differ about the casket; let us all understand and prize the gem.

Mr. C. E. Smith, of Birmingham, has published a pamphlet containing four brief Essays on 'Development,' 'Reason,' 'Intuition,' and 'Socialism and Spiritualism.' They are written from a truly spiritual plane, and provide not a little wholesome food for thought. The Essay on 'Development' relates to mediumship, respecting which Mr. Smith would say,—You develop only when you personally rise to a higher intellectual and ethical plane: the mere development of mediumship, in the sense of providing a means for spirit-manifestation, is not development. That seems to us to be an unconscious quibble. The one is a development of personality; the other is a development of a process, or of what may be called the mechanism which makes a process possible.

But, criticism apart, we repeat that the little Essays are well worth notice. The pamphlet is only twopence, and the publisher is Mr. A. Taylor, Old-square, Birmingham. But everything of the kind ought to be procurable in London.

Parents who wish their daughters to be educated on rational lines, free from the crudities and superstitions of so much that calls itself 'Religion,' often find it difficult to discover what they want. We venture upon a recommendation. For several years, at Cromer, Miss Clark has conducted a school of the right kind—practical, rational, and, in the richest sense of the word, humanitarian. We have reasons for believing that while the education given is sound and thorough, her influence upon the girls entrusted to her is remarkable, in the development of character.

Miss Clark, wishing to be nearer London, has taken Coombe Hill House, at East Grinstead, Sussex, a charming and exceedingly healthy neighbourhood. The next term will begin on the 15th. Boys under ten years of age will also be received;—an excellent innovation.

'ONE WORLD AT A TIME.'

There has often been quoted, with the emphasis of applause, the remark of someone who proposed to take 'one world at a time.' But where is the line to be drawn? Man has his two-fold nature—the physical and the spiritual. The moment that he reads, thinks, transacts business, enters into social relations, he is acting, by necessity, the part of an inhabitant of the spiritual world. Thought, love, sympathy, intelligence—those all belong to his spiritual nature. If he is to take one world only, implying the world of the visible and the tangible, then he must merely eat, drink, and sleep. To think, to invent, to create, to conduct great enterprises, to hold social relations—all that is of the other world, which he who consistently takes 'one world at a time' must bar out from his life. The phrase is easily reduced to an absurdity. There are very few human beings who live exclusively in the 'one world.' The one who did so live would be a monstrosity, for he would have to be devoid of mental power and of social sympathies.—From 'After Her Death,' by Lilian Whiting.

THE FIRE OF THE DIVINE ENERGY.

Our age is awakening to spiritual things. Light is streaming in through unexpected rifts, opening suddenly in the mysterious borderland of Science.

This new light comes, not with the fiery rending of the normal consciousness, which we call conversion, but with a soft, lambent enlightenment of the intelligence, which may lead to it after many days. Recent discoveries have led scientific men to turn with more careful scrutiny, more particular attention, to that wonderful, colourless, frictionless fluid, which we call the Ether, which hitherto has been rather guessed at, and presumed to exist as a bearer to us of light and all forms of energy, than accurately known or even closely studied.

We are told that the Ether interpenetrates all forms of matter, its extraordinary tenuity permitting the atoms of which it is composed to get between the atoms of all ordinary forms of matter, keeping these in a constant, though imperceptible, state of vibration.

Recent discoveries have proved the possibility of transmitting on the waves of the Ether, by means of a specially generated electric ray, telegraphic messages without wires, or any form of apparatus, save a sender and a receiver, and it is claimed by Marconi, the perfecter of the process, that such messages will reach the receiver through hills, buildings, or any other obstacles.

The discovery of the X rays, with their extraordinary and unusual attributes (also conveyed on the Ether waves) has given to scientific thought a fresh impetus in the same direction.

Sir William Crookes, in a recent address, suggested that if, as few can doubt, there is any truth in the theory of thought-transference, there must necessarily be a medium on, or through, which, thought travels from brain to brain; his own impression being that these would be found to be the X rays. If this is indeed the case, we have already one ray capable of conveying on the waves of the Ether the silent messages of telegraphy with no conducting wires, and another, conveying thought from brain to brain. If this is so, we can hardly doubt that our loves, hates, and other emotions, may be similarly conveyed by rays adapted to the purpose. The physical pain one feels in one's deepest self in uncongenial company, the rest and peace with those with whom we are in sympathy, indicate that there is in both some efficacy which is physical as well as spiritual.

I do not wish to be misunderstood to mean that this is the first time in the world's history that the vibratory ether has been studied, and formed the basis of scientific hypotheses, but as Bishop Berkeley complained in his time, 'Fatalism and Sadducism have gained ground during the general passion for the corpuscularian and mechanical philosophy which then prevailed.'

Colquhoun, commenting on the same subject, says that 'far too little attention has been paid to the spiritual nature of man, to the effects of those immaterial and invisible influences which, analogous to the chemical and electrical agents, are the true springs of our organisation; continually producing changes internally which are externally perceived as the marked effects of unseen causes, and which cannot be explained upon the principles of any law of mechanism.'

Even Herbert Spencer in our own time acknowledges that 'we are ever in the presence of an infinite and eternal energy from which all things proceed.'

Macvicar wrote:—'All motion in the universe is rhythmic. This is seen in the movement of the pendulum, the ebb and flow of the tides, the action of the heart. Our breathing is a double motion of the universal Ether, an active and reactive movement. This principle with its dual motion is the breath of God with man.'

Etheric philosophy and Etheric physics have not been unknown to science, however much they have been misunderstood by the materialist school of thought; but the idea of 'universal fluid' or molecular Ether being that form of Divine energy which transfigures all forms of living matter with the effluence of its own Life, though grand and amazing, fails to convey to the struggling, aching human heart the sympathetic form of comfort which it needs. The mighty insistent force, with untiring energy bringing forth (as it appears to us) evil out of all proportion to good, has no message inspiring to higher action, or purer life.

Perhaps the first of modern discoveries to convey a gleam of light in this direction, was that of the 'phagocytes,' the tiny

white corpuscles in the blood, for so long regarded without interest, and now known to be the protectors of the organisms in which they dwell, against infection, or injury; in the former case, rushing to the seat of infection, and assimilating, if possible, the poisonous microbes which would have been fatal. So also in wounds these unseen agents would increase in numbers in proportion to the need, hasten to the seat of the injury, and either destroy the germs which poison the blood, or, if the case is beyond their powers, die themselves, in millions, in the effort, their accumulated remains forming the pus or matter accompanying blood-poisoning.

This action of the white corpuscles, so wholly intelligent as it appears to be, can hardly be realised in the faintest degree on the assumption of Darwin and his followers, that the 'whole system of created things is due to the action of blind, pitiless forces' which they collectively term 'Nature.' When, however, we know that certain mysterious atoms in the blood are working perpetually in our defence, we feel that by these microscopic agents is manifested (it may be intuitively) '*the will to help*' that impulse from a Divine source from which evolution to higher stages of being is alone possible. Even if we accept any part of the Darwinian theory of evolution, the same conclusion follows.

The amœbæ, those single-celled creatures in whose form animate life first ultimated on our planet, engulfing their neighbours as their prey, propagating their gelatinous mass by subdivision without desire, or regard, lie almost below the foot of the creative ladder of progress. No spirit, no impulse for any thing outside 'self,' was in them, and yet, for countless ages these creatures thronged the sea-depths of a silent world.

One day on a new wave of Divine energy, comes in the 'rhizopods' in tiny ships of lime or sand, strong to form the coast-line of continents, but, unlike their predecessors social-co-operative. No more of the single cell! the new creative current pours, now, through more complex organisms and unconsciously is evolved that key to moral and spiritual progress—'*the will to help.*'

On the next wave of influx comes plant life of which the nobler forms start forth as purifiers. Their foliage absorbs the noxious vapours (pestilential products of the egoistic age of the single cell), and transforms them. Every form and leaf of these new forms thrills with the secret of atonements, and far back in pre-historic ages frond and leaf and tendril seem to murmur, 'We go to prepare a way,' and so on up through the apes, chattering in the dusky forest, to primeval man struggling with the thorns and thistles of his painful heritage, and true success (by which I must not be supposed to mean prosperity) comes only with '*the will to help.*'

This digression will suffice to show that in the dim, far-away infancy of our planet, the fire of Divine energy, moving on the quivering waves of the Ether, silently directed the slow upward course of all living creatures, and giveth a force to the mere suggestion just mooted by modern science, that rays of mysterious, and under normal circumstances, unseen light, moving on the same Etheric medium, are the chosen vehicle by which thought flashes from brain to brain.

The sound of spoken speech is conveyed to us on the longitudinal waves of the AIR, and it is on the longitudinal waves of the ETHER (long believed to exist by Lord Kelvin) swaying to and fro along the direction of the ray, and not from side to side as in other light, that Sir William Crookes believes the X rays convey their thought-messages, their unspoken speech to our senses.

That the Divine energy, acting on thought, should come even within this nearness to our modes of spoken speech seems no extravagant surmise.

In conclusion, if the recent experiments of M. de Rochas on the 'Exteriorisation of the Human Double' should be verified, the fact that he has found this 'double' to be 'electrical in character,' to be ethereal as well as substantial, and that the human aura generally carries characteristics similar to the Röntgen, or X rays, seems to emphasise further the possibility of some affinity between these and the human mind, while to establish the identity of both as he expects to do with the solar spectrum would confirm the theory of the universality of the Divine energy, and would cast a light on the constitution of our spiritual bodies, giving scientific accuracy to those mighty words, 'Then shall the righteous shine forth as the sun in the Kingdom of my Father,' and give a scientific basis for the

anticipation of that great day when, flooded with Divine thought, 'The earth shall be full of the knowledge of God,'

M. L. HANKIN.

NOTE.—The idea that human progress in any true sense is impossible unless associated with 'the will to help,' I borrow from Professor Elliot Coues, whose little book, 'The Dæmon of Darwin,' contains valuable illustrations, though I disagree with its conclusions.

ADVANCES IN PHYSICAL SCIENCE.

Spiritualists naturally watch with interest the marvellous discoveries which are being made from time to time in the realms of the physical sciences, inasmuch as every fresh proof that the impossible of the past is the possible of the present must do something towards curbing the conceit of those who hug the vain delusion that they know exactly what can be and what cannot. Very recently the world was somewhat startled by the report of Signor Marconi's success in telegraphing to a considerable distance without wires, whatever material objects might intervene; but the American papers now report an achievement by the celebrated electrician, Nicola Tesla, which, if the report be correct, throws all Marconi's devices into the shade. Here is the story:—

TESLA'S GREATEST ACHIEVEMENT.

Nicola Tesla, of New York, has announced the completion of his latest discovery—the simultaneous transmission of messages by means of electrical currents to as many scattered points on the surface of the globe as may be desired. This he regards as by far his greatest achievement. He will follow his usual custom and lay his information before the world of science in his own words and accompanied by his own computations and conclusions. To a few intimates he gave a thrilling demonstration of the operation of his device for arresting and subjecting to control under natural laws the electrical substances in and about the earth. His latest invention, device, or discovery is to produce such a disturbance of the electricity of the earth as can be felt and noted simultaneously at all parts of the globe.

Tesla had his rooms in the laboratory on Houston-street, New York, darkened. From a room adjoining the one in which he and his visitors stood, a current was turned on invisibly. A huge black disc hung on a frame about eight feet in diameter, from the centre of which protruded a brass electrode seven inches in diameter. As the group gazed at this, the apartment was filled with a crackling sound, which increased till it sounded like the rattle of musketry. Bright flames shot from the electrode, not from pole to pole as in ordinary demonstrations. Like fiery serpents the wavy coils of flame darted in graceful lines round the disc. The longest sparks were fully eight feet from the point when they burst into dazzling brilliancy to the vanishing point. These electrical sparks were undoubtedly the longest flashes of light ever produced by similar means. It seemed like a terrific lightning display, with the snapping, crackling sound, displacing the reverberations of heaven's artillery, and all remarked the weird and awing effect of the exhibition.

'What are you doing?' was asked Tesla.

'I am producing,' said he, 'an electrical disturbance of intense magnitude, which is continuing throughout the entire earth. In other words, I am producing a disturbance of the earth's charge of electricity which can be felt to the uttermost parts of the earth.'

'And the result will be?'

'Ah,' said Tesla, 'that is almost incomprehensible. This electrical disturbance by means of certain simple instruments can be felt and appreciated at any point of the globe. In this way messages can be sent the entire earth round and be taken up at any part of the earth without the aid or intervention of wires in any way at all.'

'What is the voltage?' Tesla was asked.

He motioned expressively with his long finger and said quickly, 'As far as voltage is concerned, that is almost beyond computation. Yet, let me tell you, I stood in front of that flame and had that charge shot through me, and experienced no unpleasant sensation. Dangerous? Yes, it is dangerous, and I shall not repeat the experiment, for it exposes the blood

to a terrific tension. If those tongues of living flame touched an artery and it burst, one would in an instant be bloodless and lifeless.'

'Practically, then, if, say, Queen Victoria were to die and these instruments for picking up and appreciating the vibrating ether were in place, a message could be sent simultaneously to every quarter of the British empire, and all her subjects apprised of her demise?' inquired a spectator.

'Precisely. The shock transmitted from the sending point would be appreciable anywhere on earth. This is my greatest and latest discovery, which I intend to give to the scientific world as soon as my data, which are now virtually complete, are arranged.'

Of this marvellous discovery, the 'Philosophical Journal' remarks: 'Tesla's device shows that the latent forces of this planet can be brought under human control. As a wizard at work he has mastered agencies that bring the remotest parts of the earth in touch. It is doubtless the greatest achievement yet accomplished, even in these days of startling phenomena and astonishing invention, for it is a thing hardly dreamed of or capable of imagination. The occult forces of this planet are as yet but little understood, and still less is it known how to control and make them subservient to man. To carry his thoughts and words simultaneously to all "the ends of the earth," through rocks and mountains, over valleys and oceans, and all without material connections, is sublimely amazing.'

THE KEELY MOTOR REDIVIVUS.

We take the following from a recent issue of 'Invention,' regarding the 'new force' with which J. W. Keely has long been experimenting:—

We have not heard anything prominently about our old friend the Keely motor for some time, but the latest information will more than atone for the paucity of news relating to this remarkable machine. We hear that Mr. John W. Keely has made what was claimed to be a successful test, at Philadelphia, of his etheric engine. The demonstration is stated to have been graced by the presence of general-manager Francioli, of the Manhattan Elevated Railway, mechanical engineer Pierson, and his assistant Mr. Sterritt, of the Metropolitan Street Railway Company, chief electrical engineer Brown, of the Western Union Telegraph Company, and Mr. F. G. Green, all of New York. The engine was placed upon a glass plate, 1 in. thick, and was then raised an inch or two on steel pins, so that the witnesses could see that 'there was no chance for chicanery.' The inventor wished it to be clear to them that no force was connected with the engine except that generated by what he calls his sympathetic transmitter.

The engine is described as a complicated structure, the essential working parts of which are two steel hoops running one inside the other, supplied with 'vitalised' discs of metal, which are placed at intervals on them. The discs are made of a metallic composition, which is held secret, it is announced, until a patent can be secured for it. An application for a patent on the engine is to be made, according to the inventor's expectation, in a month or two. Another secret substance, possessing the same vitality as the discs, is a sort of powder, resembling in appearance iron filings, but insensitive, as are the discs, to magnetism. The 'sympathetic generator,' by which force is imparted to or excited in the engine, is a contrivance about the size and shape of an orange, across the base of which is a graduated scale of musical wires. There is a similar scale on the engine, with which the generator is connected by a fine wire. When a chord is struck on both these scales, the inner hoop begins to revolve slowly. The revolutions increase quickly, and the hoop is soon moving rapidly, and with a force which will not allow it to stop until the vibrating motion is neutralised.

The inventor says that the motive force may be compared to that which causes the needle to point to the north. He avers that there are polar and de-polar waves of force which he has devised a means to control. After seeing the small engine operated, the party were conducted to another room, where a larger one, weighing 200 lb., and having ten horse-power, was set going in the same way. It did not go rapidly, however, and it was explained that Keely had only just begun to work at it and would have it ready for a proper test in a short time. In another place was a puzzling circular arrangement, from which depended a weight of 140 lb., which was held in place by one of

the discs already described. Someone asked that this apparatus be taken apart. It was done, and the weight and disc fell. The disc was tested and found to be without magnetic properties. It was replaced and some notes of the chromatic scale were struck, when it took up its former position and again upheld the weight. Mr. Brown, of the Western Union Company, who had examined everything carefully, is reported to have said that he would not give an opinion on the tests, which, he confessed, baffled him, further than to say that the force utilised by Keely was a new one.

'SALTED WITH FIRE.'

(Continued from page 434.)

THE REV. H. S. ON MARK IX., 49, 50.

(WITH ANNOTATIONS BY A. J.)

Mark ix. 49, 50 appears to be in connection with the foregoing verses, 'Everyone shall be salted with fire.' The combination of the two incongruous [?—A. J.] symbols, fire and salt, shows that both are applicable to the same truth, and symbolise the same effect.

Fire is employed as an instrument sometimes of judgment, sometimes of favour (Lev. x. 2 and ix. 24); it either [?—A. J.] consumes, or [?—A. J.] purifies; it consumes the dross, while it purifies the gold. [The correct way of putting the statement should be that it purifies the gold *by* consuming the dross.—A. J.]

Salt, in like manner, sometimes preserves, sometimes kills—preserves from corruption, or destroys vitality. [The correct statement here likewise should be that it preserves from corruption *by* destroying vitality (of lower organisms).—A. J.] The meat that is salted is thereby preserved, and 'ye are the salt of the earth' (Mat. v. 13). But a land 'sown with salt' is thereby rendered barren, and given over to desolation (Deut. xxix. 23; Jer. xvii. 6). Lot's wife also was changed into a pillar of salt as a judgment for disobedience.

Also salt was a symbol of the Covenant, and was therefore ordered to be offered with all the offerings of Israel unto the Lord (Lev. ii. 13).

The two-fold and opposite effects, therefore, of fire and salt as symbols of God's dealings with men must be viewed in connection with the Covenant of Salvation made by man with God. [By God with man?—A. J.]

Fire from Heaven betokened the acceptance of the offering, and of the worshipper (Lev. ix. 24; 1 Kings xviii. 38), but consumed the presumptuous and disobedient who approached (Lev. x. 2; Num. xvi. 35). That is, those who declared their obedience to God's Covenant, and their grateful acceptance of it by offering the appointed sacrifices in the appointed way, were accepted; those who refused and rebelled incurred the judgment and wrath of God.

In like manner, the offering made without the 'salt of the Covenant' would not be accepted, and the Covenant would not be a covenant of salvation to such offerers; but, on the contrary, their neglect and disregard of the appointed means of approaching God would incur His anger, and they would become only monuments of His righteous judgment, like Lot's wife.

From all this we are taught to perceive that the Gospel of the grace of God in Christ itself is a 'savour of life unto life' to the believing and obedient, but to the unbelieving and disobedient a 'savour of death unto death.' (2 Cor. ii. 14.) 'Everyone' who hears it shall be 'salted with fire.' The preached Gospel will have *some* effect on every hearer, either to save or to destroy, to soften or to harden. The 'fire' of the Holy Spirit's enlightening, warming, kindling, purifying effects—the salt of His savoury and saving grace will be salvation and life to those who welcome and obey the Truth with a glad and willing mind, even to the cutting off the right hand and plucking out the right eye rather than refuse or lose the gift of life eternal.

But to others—who either trust in the acceptableness of their own works without justification or sanctification in Christ by His atonement and spirit (offering their sacrifice without salt), or who, in other words, presume to substitute 'another Gospel' for that they have received—the 'salt' of the Covenant will not prove a preservation from the 'worm that dieth not,' and the 'fire' will prove the instrument of everlasting destruction instead of quickening to life eternal.

H. S.

REPLY TO THE REV. H. S.

August 15th.

It seems to me that you have gone to needless and irrelevant trouble in your interesting and well-put-together remarks on Mark ix. 49, in seeking for the various meanings which the terms 'salt' and 'fire' may, according to scriptural usage, possibly bear in this passage, and in naturally enough thereafter applying these meanings in accordance with a certain preconceived idea of what is scriptural and right, when the immediate context of the passage itself, and a comparison of it with parallel passages, plainly, as it seems to me, determine the meaning to be applied to them here.

The 49th verse states that 'Everyone shall be salted with fire and every sacrifice shall be salted with salt.' The linking together of these two clauses by the *conjunctive* conjunction is, as it seems to me, plainly intended to indicate a harmony of use between the various agents referred to in the respective clauses. Were it otherwise; were there not a unity of idea intended to be indicated by the word 'and'; much more, were there any antagonism intended to be expressed, the disjunctive conjunction 'but' would have been employed instead. The use of 'salt' in the latter clause is a use for good—ergo, the use of 'fire' in the former clause must be a use for good. Verse 50 proceeds to hammer out in different shapes the same idea—viz., that 'salt is good,' and so, of course, is the signification of the verb derived from, and used in, such immediate connection with it. Compare Mat. v. 13, 'Ye are the salt of the earth,' 'Have salt in yourselves and have peace one with another.' Observe in this last passage the very same construction as in Mark ix. 49, plainly indicative, as there, of unity of idea, in virtue of the linking together of the two clauses by the word *and*.

The term 'fire' may, like the term 'salt,' also have various meanings, with which, however, as it seems to me, we have no concern whatever in this connection; our business is to determine what it means *here*, whether a use for good or a use for bad. If my remarks above respecting the use of the terms 'salt' and 'salted' are just, they at once determine the meaning of the term 'fire' here, proving that its use must be a use for good, as otherwise the clause in which it is contained would be a plain contradiction in terms, involving an absurdity.

A. J.

SWEDENBORG AS SEER AND AUTHOR.

You say truly, in 'Notes by the Way,' that Swedenborg 'was most assuredly a seer of a high order.' Indeed, he was all that, and very much more. In contemplating the seer, we are apt to lose sight of the man. Swedenborg, in mere mental power and attainment, was a giant among men. Emerson ranked him with the half-dozen 'representative men' of the world, placing Plato first and Swedenborg next.

His spiritual illumination did not come to him until late in life, nearly three-score years having passed before the development of his seership was consummated; while the largest portion of the voluminous works, in which are recorded his often-incredible experiences and the many strange interpretations he placed upon them, were penned, in Latin, after he had passed the sixtieth milestone of his earthly pilgrimage. A prodigious intellectual feat in itself. Previous to that most important period of his life he had earned wide renown, as well as governmental recognition and reward, as an original student and writer. His was indeed an extraordinary mind, and his experiences and conclusions are worthy of most serious consideration.

But he was only a man, and, as you wisely suggest, he 'needs to be read with discrimination.' Like all other men, he was more or less influenced by the irresistible, though imperceptible, thought currents of his day, while the cerebral instrument through which he worked was surely conditioned by the circumstances and environment attendant upon its development. He was the son of a Lutheran bishop, and, notwithstanding his radical views on matters of religion, he thought as a theologian, and wrote in the language of theology. It was not possible for him to free his mind of inherited theological notions and tendencies. This peculiarity of thought and style is very misleading to the reader. For example, what does he mean by the 'Church'?—a subject upon which he expatiates with tiresome prolixity. Surely not any ecclesiastical organisation of earth, for he was outspoken in his denunciation of all Christian sects. No, Swedenborg's 'Church' was that heavenly

community of souls having in loving charge the spiritual development of those of their brothers still struggling in the lower spheres of life—now sometimes spoken of as the 'Christ Sphere.'

But it is not possible to read Swedenborg as an ordinary author is read. His thoughts are concealed under such a mass of verbiage, and there is so much repetition and elaboration, and so much that seems to be a mere automatic working of an extraordinarily active mentality, that few in these busy days have the time or the patience to undertake the task of wading through his dreary wastes of words.

William White, his able biographer, has given the following wise advice to those who desire to acquaint themselves with the writings of the great seer:—

Swedenborg is not an author to be read through any more than a dictionary, or cyclopædia, or diary. Most who make the attempt find themselves yawning or asleep before they get far. He is read to most advantage by dipping into one of his volumes at a hazard, or looking up some subject he has treated with the aid of an index. Swedenborg may be compared to a great country without roads, full of pleasant and fruitful spots, divided by sandy and arid tracts, and best reached by dropping down from above as from a balloon.

Accepting this counsel, the reader will find amid 'arid tracts' and miry sloughs, such perspicuous declarations of inmost verity, as the following:—

The angels, taken together, are called heaven because they constitute it (mark the significance of the word *constitute*); but still it is the Divine proceeding from the Lord, which flows in with the angels and is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord is the love of truth and the truth of faith; as far, therefore, as they receive good and truth from the Lord, so far they are angels and so far they are heaven. . . . Since all good and truth come from above, it follows that all life comes thence. Because the angels believe thus they refuse all thanks on account of the good which they do, and are indignant and recede if any one attributes good to them. They wonder that any one should believe that he is wise from himself. To do good for the sake of one's self they do not call good, because it is done from self; but to do good for the sake of good they call good from the Divine, and they say that this good is called heaven.'

Very much more than isolated passages of beauty and truth is to be found, however, in these writings. Swedenborg was, in many respects, the greatest of mediums, and his experiences and visions, when viewed by the added light of Modern Spiritualism, comprise a revelation of the modes and conditions of spiritual life that can be found nowhere else. It is certainly necessary to make judicious allowance for the idiosyncracies of his strange personality. This being done, the essential residuum will be found very valuable.

Perhaps Swedenborg's highest achievement was his clear recognition of the great truth which is to form the basis of the scientific religion now in process of establishment, *i.e.*, the Oneness of Life and its Twofold Manifestation. Deep-seeing souls in all ages have discerned this supreme fact, but he made it the corner-stone of all his philosophy. Was not the splendid transcendentalism of those two kindred souls, Carlyle and Emerson, derived in great part from Swedenborg's enunciation and elaboration of this esoteric truth?

New York City.

HENRY FORBES.

NEW PUBLICATIONS RECEIVED.

- 'Revue Spirite.' Paris: Rue Saint-Jacques. Price 1fr.
- 'Harbinger of Light.' Melbourne: W. H. Terry. Price 6d.
- 'Literary Digest.' New York: Funk & Wagnall. Price 10c.
- 'Journal of Practical Metaphysics.' London: Gay & Bird. Price 10c.
- 'Revista di Studi Psichici.' Milan: Via Monte di Pietà, 11. Price 1 lira.
- 'Cassier's Magazine.' Marine number. London: 33, Bedford-street, Strand. Price 2s. 6d.
- 'Die Uebersinnliche Welt.' Berlin: Eberswalder Str, 16, Portal I. Price 50 pfennige.

We have also received: 'Il Vessillo Spiritista' (Vercelli, Piedmont), 'Nova Lux' (Rome), 'Rebus' (St. Petersburg), 'Spiritualistisch Weekblad' (Apeldoorn), 'Constancia' (Buenos Ayres), 'Spiritualistische Blätter' (Berlin), 'L'Hyperchimie' (Paris), 'Freedom' (Sea Breeze, Florida), 'Lyceum Banner' (London: 26, Osnaburgh-street), 'Banner of Light' (Boston, U.S.A.), 'Philosophical Journal' (San Francisco), 'Progressive Thinker' (Chicago), and others.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 11th, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

REST IN GOD.

Last week, in our thoughts concerning 'The Heavenly Rest,' we were guided by the conclusion that true rest did not mean inaction, and that at least memory and the intellect would need satisfaction in explanations and knowledge as the condition of true peace. But that took us only the first half of the way to the great truth we desired to establish. Memory and the intellect relate only to the spirit's personality; but, beyond these, there are the deeper considerations connected with the spirit's relations to God and to the ideal life; and the heavenly rest can only be perfected in the satisfaction of these, in other words, in the satisfying of the fully-awakened spirit in its hungering and thirsting for righteousness and its yearning after God: and it is this we call 'Rest in God.'

'Blessed are they that hunger and thirst after righteousness,' said Jesus, 'for they shall be filled.' But this cannot be here; at all events not in all its perfection. Here, at best, we can only 'hunger and thirst,' and the hungry and thirsty soul can only long for the righteousness it never fully wins. Blessed, indeed, are they who have got as far as that; whose hungering and thirsting are deep and real. It is he who is nearest to the fulfilling, who knows how far short he comes. He knows that righteousness is the soul's true heritage, but the birth-right seems always far away. He is as a stranger in a strange land. How often is he worsted in his best endeavour and foiled in his most earnest pursuit! Again and again he knows the sense of confusion and even of shame which follows baffling, if not defeat; and there are times when he hardly dares to look up to his ideal; it is so unlike the sordid-looking real.

This will not always be. In the land of the great promotion beyond the veil, he who was here blessed because he was hungry and thirsty will be there blessed because all will be fulfilled. Here the radiance of the ideal righteousness is beheld as 'in a glass darkly,' but then we shall see it 'face to face.' Just as the flowers of earth, beholding the sun, are changed from glory to glory, and burst into new life and take on the colours and odours that are hidden in the surrounding unseen ocean of vital forces, so the advanced spirit, open to the spiritual sun of the Heavens, will be 'changed from glory to glory, as by the spirit of the Lord.' Then will the righteousness be no longer fitful and uncertain, but deep and strong and sure. The will, undistracted and unimpaired, will be at one with God: and, at last, 'I delight to do Thy will, O my God' will be the unfaltering, exulting cry of the conqueror.

So, too, there must be the satisfaction of the spirit's yearning for God. It is not everyone who will understand this: in truth, there are but few who will understand it; for faith in God, as a rule, is not much more than a decorous surrender to that which is regarded by Society as 'proper.' The 'God-consciousness' is a very different

thing from that perhaps sincere enough but only formal faith. And this 'God-consciousness' is not a matter of sheer intellect. It is not the result of argument; it is not the evolution of an opinion; it is a veritable instinct which has very real hungerings and thirstings of its own. This yearning for God is not at home in the circle of speculative inquirers. It is not something to debate about, but to feel. 'Seek ye my face' is the inviting word of the Father. 'Thy face, Lord, will I seek,' is the reply of the longing soul. But the search here upon earth will not be as easy as the cry is ardent. How hard, indeed, is it to keep any real effective faith in God in such a world of bewilderment and misery! There are times when we can truly say, 'My soul thirsteth for God,' but there are many times when we can only say, 'O that I knew where I might find Him!' Strange and anxious attitude!—the spirit trusting in an unseen God, and leaning upon an unseen arm; longing to know, but doomed to dwell in ceaseless uncertainty; believing in the Fatherhood, yet unable to reconcile with it a million facts that seem to mock us to the face; perplexed with a host of doubts about His Providence, but incapable of fully solving or dispelling one of them; and truly, as of old, 'His way is in the sea, and His path in the great waters, and His footsteps are not known!'

But this too shall end, and, for that, we base our confidence upon the law of progress which conditions all life, and upon the emancipations of spirit that *must* come if there is a spirit sphere at all. We may never, indeed, know more of God as a person than we do here. We, in fact, do not even know what we mean if ever we speak of Him as a person (in our sense) at all. But the barriers of the flesh will be removed, and He who is Spirit will be discerned by the spirit; and in that sense, we may hope to 'see Him as He is.' The old earth-mists, at all events, will be beneath us; and we shall come up with the mighty explanations in that sphere of spirit-causes. 'We shall know even as we shall be known,' for many veils will disappear with the vanishing of this 'muddy vesture of decay.' The difficulty of reconciling fatherly non-intervention with fatherly pity will be overcome; and we shall come up with the great necessities. The full sense of that description of God, that He is 'Love' will dawn upon us; and the spirit, no longer limited to reading it in His name, will see it as it is. There will be no more dim hopes or faltering prayers; for then we shall stand 'no longer amazed, spending our guesses what manner of love this shall be; for we shall have traced home the rivulets to their fountain, and the few stray beams to the very sun of love.'

This is a faith the world sorely needs. There are millions of us whose lives are filled with the anxieties of intricate and hazardous work, anxieties redoubled by the confusions and competitions of these exciting times, ruffling the temper and often embittering the life: well for us to remember that we are only on pilgrimage, that we have here 'no continuing city'; well for us to hear, amid the tumults of the streets, the voice whose message we might learn to love,—the voice that will one day whisper to us, 'Be ye also ready: the hour has come.'

There are multitudes who are longing for sacred reunions and blessed meetings, from whose happy homes the pillar has been taken, or in whose pleasant places the light of home has been put out, who have given hostages to the grave and angels to Heaven, who have had to put away the tiny dresses and the innocent playthings that will never be wanted any more—since the little flower that 'crept through death's dark portal' is in the dear Lord's garden now.

Let us be patient! In a little while we shall all be at home together, when the great secret is told us, and we shall rest.

AN EXAMINATION OF CERTAIN THEORIES PUT FORWARD AS EXPLANATIONS OF SPIRITUAL PHENOMENA.

BY 'AN OLD INVESTIGATOR.'

No. III.

The means by which we have received communications have been varied :—

1. By two or more people sitting at a small table, their hands lightly resting on the surface. On the alphabet being spoken, or the letters of a printed alphabet being pointed at, the table moves for some particular letter, and thus words and sentences are formed.

2. By means of raps on a table, the raps being given at the required letter.

3. With the young lady medium before mentioned, a table on which our hands lightly rested would rise nearly a foot from the floor, and would move up and down when the required letter of the alphabet was mentioned.

The above mentioned methods of obtaining communications are slow and somewhat tedious, and the tilting is liable to the suspicion of 'unconscious muscular action.' If, however, the information thus given is of such a nature as to be entirely outside the knowledge of the sitters, we need not find fault with the means by which this information was given; as, for example, the message we received when sitting with the clergyman.

4. By automatic writing, and by using the planchette. Both these methods are liable to the suspicion of muscular action, and 'unconscious cerebration,' but if the writing be such as to convey important information, or be of an intellectual character, far superior to the normal intellect of the person writing, we have no cause to complain.

5. Direct writing. This is one of the phenomena that it is almost impossible to believe until we have proved, over and over again, that it does really occur. We have taken a sheet of notepaper from a quire, marked this with our initials, placed it in a book, closed the book, and placed the book in a corner of the room, where we could see it. After half-an-hour we have been told to take up the book, and have found the paper covered with small handwriting as though written with a pencil. We have marked a sheet of paper, placed this under the table, at which five persons were sitting, all of whose hands were on the table: in about thirty seconds we were directed to take up the paper, and on it, in the smallest of handwritings, there were over four hundred words, forming a message in reply to a question we had asked. So astounding was this phenomenon, when it first occurred in our presence, that it was not until it had been repeated, at other times, very frequently, that we were compelled to accept it as a fact. Then and now, it produces the same amount of wonder that sending a telegram to India and getting a reply in a few hours produces.

6. When a medium is taken under control, and the medium speaks, whilst in a trance, very rapid communications can be given. The greatest caution must be used in connection with this phase of the phenomena. Low, vicious influences may get control of the medium, especially if low-minded, suspicious persons are present, or when those who are present have lately been in the society of low-minded persons. Often, too, if the guides of the medium relax for a moment their watchfulness, a low spirit will seize the opportunity and control the medium. We have experienced more than one such case, and had we not been acquainted with the means by which these evil influences could be overcome, very bad results to the medium would have occurred.

To converse freely with those who were, when in the body, our relations or friends, or to speak with those who have been attracted to us by similarity of thought, is most interesting. Evidence as to the individuality of those we have known has been given in so complete a manner that, although invisible to us, we have recognised their voices, their peculiarities of speech and their knowledge of past events, which renders their identification easy.

7. A medium who is highly developed can see and speak with spirits, under favourable conditions, without being controlled. When this rare power exists we have written what the medium has told us the spirits said. At the end of each sentence we have asked if we have written correctly. If we had done so three loud raps were given; sometimes these

raps were given on objects at a distance from us. If only two raps were given we knew our writing was not quite correct, and we would go over it word by word till it was indicated which word was incorrect. We had here a check to assure us that it was not the medium's imagination only from which the messages were evolved. When, however, we have had long experience with a medium and have found that only the truth is, or has been given, it is out of place to reject everything simply because we have no means of verifying what is said.

On September 5th, 1862, Mr. James Glaisher and Mr. Coxwell went from Wolverhampton in a balloon. On their return to the earth they gave an account of their extraordinary adventures and escape. They stated that they had reached an elevation of seven miles, that at five miles the temperature was below zero. These two gentlemen claimed that they had reached a greater elevation than mortal man had hitherto ever achieved. They had (so they said) beaten the record. What verifying process did orthodox science adopt, in order to prove that this was not a case of 'collective hallucination'? None whatever. Seeing no reason why two men, hitherto truthful and sensible, should suddenly become liars, and hallucinated, their evidence, however extraordinary, was accepted. When, however, men have travelled far in the investigation of subtle phenomena and relate what they have seen, certain persons, without any evidence or reason, boldly assert that what is stated never occurred. Perhaps, too, the facts that have been discovered in connection with spiritual phenomena, are as important to the human race as was the fact that two gentlemen went up in a balloon, ascended seven miles, and found it very cold.

Among the first pieces of information given us, and which was rather startling was that every human being was more or less influenced by spiritual agencies. The fact of disbelieving in spirits, or even in a second state of existence, did not prevent this influence, which might be for the good, or for the bad, of the individual. If a person were susceptible to spirit influence, he might be acted upon without his suspecting it, by evil agencies, to such an extent that he might commit suicide or other crimes. The less he suspected this influence, the more easily he could be worked on. When he became fully convinced of spiritual influence, he would be on his guard, and would as it were walk about with his eyes open. As he gained experience and developed his inner nature, he would be able to *feel* when bad influences were near him, these bad influences being in, or out of, the human material body. On advancing further in spiritual development, he would become almost invulnerable to such bad influences. Persons who say they will have nothing to do with spirits, talk as foolishly as though they said they would have nothing to do with the atmosphere that surrounds the earth, whilst they breathe this two or three times a minute.

On inquiring how the raps were produced we were told :—

That every human being was surrounded by an atmosphere, which differed considerably in its nature and in its colour. A person with a peculiar atmosphere was a medium for raps. This atmosphere could be used by a spirit to interpenetrate various material bodies, which then become something like the limbs of living creatures. A spirit, by touching this body, or even by the concentration of its thought, could produce a concussion, and hence a noise. Every rap that was given needed a portion of the medium's vital atmosphere; consequently care should be taken to stop a séance as soon as the medium showed signs of exhaustion. Material objects were moved by the same means; they were interpenetrated by this atmosphere, and could be rendered positive instead of negative to the earth's attraction, and by the will of a spirit could be moved or raised.

On inquiring as to automatic writing, we received the following :—

The hand of a human being in a normal state writes in accordance with the wishes of the brain. A subtle atmosphere passes from the brain down the nerves of the arm, and so causes the hand to move. A person who is a writing medium stops as much as possible the action of his brain; then a spirit may force its own atmosphere into the arm, and use this arm as a material agent for writing its own thoughts or wishes. Sometimes the brain of the medium is made use of, into which are poured (as it were) words and sentences; without any mental exercise the medium writes that which is put into his brain. When this occurs, the person may have doubts as to whether what was written did not originate in his own brain, and hence

the theory of 'unconscious cerebration' was invented, and was assumed to be a satisfactory explanation of the fact. When, however, the handwriting is entirely different from that of the writer, and the subject written is far above the intelligence or knowledge of the person who has written, the theory of 'unconscious cerebration' will not cover the facts, and a second theory has to be invented, such for example as 'the subliminal self,' which is assumed to possess the power and knowledge of a spirit, but is not a spirit, but is merely a portion of our own nature. If this theory be true, the powers of the subliminal self must be colossal, and ought to be industriously cultivated; as by automatic writing we have received information as to events which have just occurred in distant parts of the world, and essays have been rapidly written by unscientific girls on subjects with which we considered ourselves well acquainted, but which writing has given us a new and more expansive view of the subject. If the 'subliminal self' be a fact, it would be invaluable for candidates at competitive examinations, and ought at once to be brought to the notice of the education board. A lad who could refine into the subliminal self would laugh at the conundrums of the examiners, and would answer all these off-hand.

Upon asking how a spirit moved from place to place the following explanation was given:—

Close your eyes, and think of some distant locality with which you are acquainted. When you seem to see objects in this locality, you would be there in spirit. We travel much as your thoughts travel, and as quickly. When you have developed your spiritual nature and have acquired the power of concentration, you will be able, by this power of thought, to impress people at a distance, and if these people are clairvoyante or clairsaudiant they will see or hear you. If, however, their spiritual nature is dormant you can produce no effect upon them.

Having received this information, we endeavoured to practically test it, and we found that we could impress certain people, who knew nothing of spiritual phenomena, to write us a letter. Advanced mediums, after our experiment, have written to tell us they had seen us at a certain hour and day, corresponding with the time at which we had concentrated our thoughts on them. Such statements will probably be merely ridiculed by 'orthodox science,' whilst cautious researchers will venture to think that they never occurred, and cannot be verified. Fortunately some verification is possible.

During the autumn of 1891 we visited the office of 'LIGHT' and met our old friend, the late W. Stainton Moses. We were shocked to see how feeble was his health. At the end of November, 1891, it occurred to us that if he could come and stay with us his health would be benefited, as we are credited with having healing power. Each night, and sometimes during the day, we concentrated our thoughts on him and tried to impress him with the wish to visit us. On November 31th, 1891, we received the following letter:—

30, ST. PETER'S, BEDFORD.

November 30th, 1891.

MY DEAR —, You have been on my mind some days. You come to me and I see you. Why? Are you well or do you want anything of me? I was not thinking of you particularly, but I awoke the other morning with your name on my tongue, and now I see you constantly.

Send me a line to Surrey House, Victoria Embankment, W.C., if, as I hope, you are still in a condition to write.

I am better, and await with anxiety what you reply. With a God bless you,

Your friend,

W. STAINTON MOSES.

We immediately wrote to Stainton Moses, telling him what we had been doing, and on December 4th, 1891, we received from him the following letter:—

SURREY HOUSE,

VICTORIA EMBANKMENT.

December 3rd, 1891.

MY DEAR —, Your letter is very interesting, and I am much relieved. As I tell you, I awoke some days ago with your name on my lips. Since my repeated influenza attacks I have slept fitfully, and often wake with some word or phrase on my lips, which I repeat over and over again till fully awake. Then I saw you, and frequently 'sensed' you. Then came a letter from the secretary of the Ghost Club, asking me if I had heard from you, and mentioning a rumour of your having died suddenly. This naturally led me to put

two and two together. Finally, when my doctor was with me smoking a pipe at Bedford, I was so conscious of your presence that I wrote to you as I did. . . .

Always yours,

W. STAINTON MOSES.

The Editor of 'LIGHT' has seen these letters and can state that they are not imaginary, or the result of 'collective hallucination.'

If this case (strong as it is) stood alone, it might (though incorrectly) be attributed to 'coincidence,' but as there are three other mediums with whom similar experiences have occurred, we are disposed to think that the theory of coincidence will not cover the facts, any more than thunder, following lightning, can be accounted for by coincidence.

Many other inquiries have been answered, in, to us, a far clearer and more satisfactory manner than orthodox science, or researchers' theories have ever answered these, but having lately occupied many of the valuable pages of 'LIGHT,' and other investigators having much of interest to relate, we stop at present.

In 'LIGHT,' June 19th, Mr. E. C. Baker suggests that all who have received evidence of spirit communication, should report their experiences for the encouragement of others, and we have ventured to give some of ours, and can state that no theory covers the facts other than the spiritual theory.

'HUMAN MAGNETISM.'*

This is an admirable book on the Science and Art of Mesmeric Healing. The author is well up-to-date, and is well read in the literature of the subject. The introductory chapter gives a masterly analysis of the distinctive characteristics of hypnotism and mesmerism, and shows how hypnotism with its *suggestion* is only mesmerism without its soul and its aura.

The author is always logical and always catholic, and shows how the hypnotist, while he denies the soul and the aura, inevitably works with these forces, unknown to himself, while the mesmerist, although silent, inevitably assists his work by suggestion.

The author further shows why the hypnotist should be a man of a sound body and an upright mind—that he must be healthy in mind and body, if he is to cure the bad health of body and mind in others. He denounces curious and foolish experiments, except for scientific purposes, and regards the giving of health as the great aim of the true magnetist.

Regarding the aura, he reminds us that Dr. Baraduc's Magnetometer indicates the presence of a force emanating from the hands, and I have recently experimented with M. d'Odiardi's instruments, which seem to confirm this statement; and I hope Sir W. Crookes may find an opportunity for testing these instruments and giving us the results of his experience.

Finally, the author briefly reviews the subjects of Faith Healing, Christian Science, and Self Cure, or the power of the mind over the body; and in conclusion I can heartily recommend his book to all those who desire to comprehend the Science and Art of Mesmerism.

GEORGE WYLD, M.D.

THE DRESDEN CONGRESS.—We have received from Mr. Max Rahn, of Berlin, a full report from the shorthand writer's notes of the proceedings of the Second Congress of the Society of German Occultists, held in Dresden in June last. Those of our friends who are acquainted with German will find the pamphlet of great interest, as it reports several excellent addresses by able speakers and writers. It may be obtained from Adolf Klein, 142, Berlinerstrasse, Berlin. The price is a mark and a-half.

SINGULAR COINCIDENCE.—A singular coincidence in connection with the Queen's Prizeman, Private W. Ward, has just been mentioned. Having a chat with one of our representatives, at Okehampton on Saturday, in reference to the recent N.R.A. meeting, Private Ward informed him that late in the evening, after he had won the blue ribband, he took a railway ticket from Bisley Camp Station to Brookwood, and thence booked to Waterloo. Curiously enough, in the bustle he did not give up his ticket, and thought no more of the matter. On Sunday week the Queen's Prizeman was taking a walk, and having occasion to put his hand in his pocket he pulled out the ticket. He then made the discovery for the first time that the number on the ticket was 304, this being identical with the aggregate number of points with which he secured the coveted prize. Truly, this is a remarkable coincidence, if such it be.—'Devon Evening Express,' August 30th.

* 'Human Magnetism,' by JAMES COATES. Price 5s. nett. London: George Redway, 9, Hart-street, Bloomsbury, W.C.

A NOTABLE APPARITION.

Signor Falcomer, in the 'Adriatico,' recommends to the consideration of Mr. Gladstone and Mr. Myers the following psychical experience which happened to Cavaliere Sebastian Fenzi :—

Signor Sebastian Fenzi's brother, Senator Carlo Fenzi, a man who had studied much at home and abroad, and travelled much, had such a strong antipathy for Spiritualism that he begged his brother never to mention the subject to him, as he valued their mutual love and the family peace. But in the early days of June, 1881, being with his brother at their father's house at St. Andrea, he held out his hand to him and said, 'Look here, Bastiano, I have something to say to you that will please you. Of late, I have turned my thoughts to Spiritualism, and am convinced that if I had investigated it thoroughly as you have done, I should have arrived at the same conclusion as you about it.'

Signor Sebastian heard this with great joy, and the tie between the brothers having always been very close, he begged his brother, now that they were getting on in years, to promise that the one who should die first should try and give the one left behind a sure proof of life beyond the grave. Carlo pressed his hand, and said, 'Yes, I promise, with the greater pleasure that I feel I shall be the first to go.' To this Sebastian said, 'Be that as God will. Don't get melancholy ideas into your head.' But Carlo added, 'I feel it so strongly that it must be true. Listen. I shall not live to the end of the year ; before three months are gone I shall be dead and buried.'

Three months after this conversation, September 2nd, 1881, Cavaliere Fenzi, father-in-law to Admiral Morin, commanding at Spezia, was staying at Fortullino, his villa by the sea, ten miles from Leghorn. Cavaliere Fenzi was in good health and in the cheerful company of his daughter Cristina and four grandchildren, when he was overcome by an inexplicable melancholy and a feeling at his heart that something serious was about to happen. He turned to his daughter and said, 'I don't know what terrible thing is happening to us at this moment, but I must rush away, or in a minute I shall burst out crying before the children.' So saying, he rushed out into the rain without a hat and ran to a field, whence he could see some rocks where he expected to see his cousin, Giuseppe Fenzi, who had gone out some time before to 'behold the fury of the elements,' as he said ; but at that moment he did not see him. Instead, looking carefully, he saw that his brother, the Senator Carlo, was there, in a top-hat and without an umbrella, making his way down from rock to rock without heeding the deluge, the flashes of lightning shooting from all sides, or the noise of the thunder. Now at that day and that hour the Senator was at Florence, seventy miles away from Villa Fortullino, so that Sebastian at once thought this figure must be hallucinative, for if Carlo had suddenly arrived at Fortullino he would certainly not have got out of the carriage to take a shower bath on the rocks. He rubbed his eyes, but the figure remained, and looked so real that he shouted out Carlo's name and waved his arms to him. But the phantom seemed not to see him, for it passed behind a big rock without showing itself again, although Sebastian waited. While waiting, he observed his cousin, Giuseppe, on the rocks, so that he said to himself, 'Now when he passes close to the big rock, he will see Carlo and will stop and speak to him.' However, Giuseppe saw nothing in passing behind the same rock, and on joining Sebastian in the field he said he had not seen Carlo and that no one was there. It was now a quarter to eleven, and the Senator Carlo Fenzi died exactly at that hour, seventy miles away, calling on his brother's name. Signor Sebastian's melancholy passed ; he had lunch and was sitting reading a paper, when a telegram was brought to him, saying 'Come at once to Florence. Carlo very ill.' No one at Fortullino knew that Senator Carlo was ill ; the last letter from him said he was well. On arriving at Florence he heard from the doctor that Carlo had asked for his brother and died at a quarter to eleven with his name on his lips.

Some days after the death Signor Sebastian was present at a séance of a psychical society that he had founded. There he received a message by raps, by which an intelligence announced itself as Carlo Fenzi, and addressing Cavaliere Sebastian said : 'I forced you to go out of the house, as I did not want to frighten Cristina's children.' What an unexpected proof of identity!

'ZENIA, THE VESTAL.'*

When the sub-title of a book is 'a novel of occult life,' one must be content to understand what is meant rather than what is written. Reference is not intended to the 'low-life deeps' of Mr. Greenwood, nor to the zoological results of a systematic dredging of the great South Sea. The characters in 'Zenias, the Vestal,' are students of occult philosophy who are brought into communication with the earthly custodians of the secret knowledge, and this is how the story of their adventure comes to be called, rather than to be, a novel of occult life. Accepted in this sense, an occult novel recalls numerous failures and a few conspicuous achievements which are not of this decade. With many qualifications and restrictions, one is inclined to rank 'Zenias' among the successful rather than the abortive efforts. There are, however, many counts which might be recited in an indictment made against it. In the first place, it represents with all faithfulness the kind of occultism which we commonly expect from America, where the book has made a certain mark, and is now in a second edition. Most writers by profession do work 'to order,' at least occasionally, and it is not invariably good work. Mrs. Margaret B. Peeke is not apparently a writer by profession, yet her work also is done 'by order,' or rather, it has been given to her as to an instrument. The givers are 'the Hierophant of the Order Egyptian, the Order of Alcantra of Granada, the School of the Prophet on Mount Hermon, the Illuminati, and the Nameless One, over whom the Keeper of the Lost Word presides.' It is, perhaps, in accordance with this exalted derivation that the work assumes, instead of the reasonable and portable guise of the modern novel, an ungainly quarto shape, so that it looks like the prolegomena to some 'hidden way across the threshold,' or an introduction to a 'grand cabala.' In the second place, and regarded as a story, it has also much of the clam and buckwheat flavour which characterises the American commodity in fiction. There is the typical English nobleman, as he is described through a glass darkly from the far side of the Atlantic, and there is his more terrible untitled companion. Lastly, from preface to epigraph, through plot and plan, in dialogues and descriptions, sketched and shadowed continually, never intelligibly bodied forth, we are made aware of a hydra-headed monster in the shape of a problem of vibrations.

There were never more unlikely elements, and possibly the majority of readers will not pass beyond the introduction, which deals with the 'cult' of the book and other mysteries which, because they exceed utterance and are inspired by the Nameless, find their partial equivalents almost invariably in bad English. But if the reader will ignore the dedication to the Triangle of W.S., and not insist on connecting it with Luciferian Freemasonry, and the Triangles of Leo Taxil ; if he will take the introduction as he can, and assume that, in some undeclared way, it does not really immolate the personal honesty of the writer ; above all, if he will brace himself to make acquaintance with Lord Royal Montrose, who has views on 'bad form,' and with Cecil Hautrave, who is 'not a frozen lump of manhood, Lord Royal,' he will, I think, find that there is a heart and centre of this story, which is undisturbed by the problem of vibrations and unbesmirched by conversational vulgarities. And he may be repaid, I think. The character of Zenias, the Vestal, and of her mother, will compensate him for anything which seems to exceed above measure the common range of impertinence in the dialogues of fiction. They are well met, though a little of the snow and sunrise order, and only connecting with earth by the recollection of a faded passion for sugar-plums. He will be repaid still more by the perfectly admirable presentation of James Aberdeen. And finally, because the incidents of the story are nothing, that is to say, they are of no account, he will be rewarded by some first-rate pictures of Continental travel, over which there is a quiet but distinct glow of life and beauty, with a hint of the remoteness of Chamouni and the coolness of the mountain lakes.

It is possible also, and should not therefore be overlooked, that the occult student may find something to his purpose in the occult matter of the story, by which it appears that Madeira is the last remnant of Atlantis, and still offers an asylum to adepts. For my own part, and speaking as a mystic, it seems

* 'Zenias, the Vestal,' a story of Occult Life. By MARGARET B. PEEKE. English edition. London : George Redway, 9, Hart-street, Bloomsbury, W.C. 1897. Price 6s. net.

rather an intrusion and an offence, and that the 'Keeper of the Lost Word' presides over something which, even if put in good English, is of no real consequence, like most other lost words which I have met with. But it may strike others differently, and there is no need to be intolerant. A decided note of interrogation must, however, register our reasonable suspicions concerning the Alcantra of Granada. To conclude, there must be something which is precious at the core and heart of a story, which, amidst imperfections so obvious, contrives to leave behind it the impression of spiritual satisfaction which has been experienced at least by one reader of 'Zenias, the Vestal.'

A. E. WAITE.

INSPIRATION—OR PREMONITION.

The following interesting letter appears in 'The Christian World':—

(To the Editor of 'The Christian World'.)

SIR,—I commenced my ministry in East Devon in the year 1852. Having received a unanimous call to a church near Ipswich, in Suffolk, 1854, I was invited to spend an evening at the house of Mr. E., who resided at West Hill, near Ottery St. Mary.

It was a glorious afternoon in the month of May when I found myself walking along the high road to that gentleman's house. Suddenly my attention was attracted by a beautiful avenue of sycamore trees, leading down to a respectable farmhouse. Although I had passed that way on several previous occasions, I did not remember having before noticed this avenue. Whilst I was looking down it, suddenly I seemed to hear a voice saying to me, 'Go down and speak the things which I bid thee.' Somewhat startled, and not a little alarmed, I said audibly, 'Why, Lord? I do not know the person who lives there.'

'Go down and speak the things which I bid,' my internal monitor replied. Hesitating no more, I went down, wondering how I could introduce myself. In answer to my almost timid knock, the door was somewhat suddenly jerked open and I was confronted by a tall, angular, stern looking woman—one whom Mrs. Hemans would designate as 'an He woman.' She looked at me with astonishment, and to my humble question, 'May I be allowed to come in and read the Scriptures to you?' she said, 'Yes, come in; go in there,' opening a door leading into a neatly-furnished room. 'You can sit down.' I did so, but observing that she continued standing, I said, 'Will not you sit down too?'

'No; I'll stand, if you please.'

Opening my Testament at the fourteenth chapter of John, I commenced reading, 'Let not your heart be troubled,' &c., when I was suddenly interrupted by the woman, who said, 'Stop, sir; God sent you. I have seen you before.'

'Indeed! I have no remembrance of having ever seen you before.'

'I don't suppose you have, but I saw you last night in my bedroom.'

'That I am sure you did not. I have never been in this house before,' I replied rather hotly.

'Sir, you don't understand me. You don't know who I am. I am the vilest wretch upon God's earth. I turned my only girl out of her home because she wanted to be religious and attend Mr. E.'s mission-room; for I hated religion and looked upon all Dissenters as canting hypocrites. Yes, sir, I turned her out, but Mr. E. sent for her and sheltered her in his home.' A little light fell upon me now, for I had heard of the circumstance, and expected to meet the poor girl at Mr. E.'s that afternoon. 'But,' continued the woman, 'I am, after all, a mother, and loved my girl. Well, last evening I began to think about her, and wished I had not been so hasty. I felt that I was a wicked woman. At last I returned to my bedroom, and, kneeling at my bedside, prayed for pardon. But, "the heavens were as brass" to my supplications. I felt that God would not answer one so vile as me. Overcome with grief, I rose to my feet, and throwing myself on my bed, fell into a troubled sleep, when I dreamed that an angel appeared unto me; and, sir, it was your face that I saw. The angel said, "Let not your heart be troubled, neither let it be afraid"—the words you have just read. I awoke and was comforted. No doubt you thought me very rude when I met you at the door, but I was overpowered with astonishment. Yes, sir, I repeat it; God has sent you.'

I replied, 'I think so, too,' and told how I had been impelled by a Divine influence to come to her house. 'Since it is so,' I added, 'will you not sit down whilst I read this chapter, and then we will seek God in prayer?'

She at once did so. When we arose from our knees she was weeping bitterly. Having calmed her down, I said: 'I am going to Mr. E.'s now. I shall most likely see your daughter. Shall I tell her to return home to you?'

'Yes, sir, if you will be so kind, and tell her that her poor mother is seeking Jesus, too.'

The next week I left the neighbourhood, and did not hear the sequel to this strange event for some years. But one summer taking my holidays in Dover, in the wife of the Rev. Baron Hart, at that time the pastor of Zion Chapel, I met the daughter of Mr. E. I then inquired about Mrs. Prince, as the woman's name was.

'Oh!' replied Mrs. Hart, 'she is a most earnest, devoted, Christian woman; is a member and liberal supporter of the Congregational Church in West Hill.'

This, sir, is, I think, a striking proof of the fact that the Holy Spirit does even now work by inspiration or premonition.
Garstang. RETIRED CONGREGATIONAL MINISTER.

FROM AUTOMATISM TO ENLIGHTENMENT.

One who studies spiritualistic phenomena and thought must sometimes be perplexed by the various phases of mediumship, and the want of knowledge of any connecting link between the phases. At the present time, when so many forms of what I have styled 'automatism' are current, it seems desirable to endeavour to seek for some principles which will help us to a better understanding of the place and order of the various manifestations in the growth of spiritual wisdom.

In the first place then, it is necessary to define 'automatism.' As used in this article, it will signify those spiritualistic manifestations in which the conscious self seems to take no share; in which the self feels that it is the passive instrument of external force or intelligence. In this sense it embraces manifestations through table rapping or tilting, planchette writing, automatic writing, and supersession of personality by an individual 'control.' In all these cases the 'medium' is used to give information which has not been impressed on his conscious mind, but which is often foreign to his thought.

Having passed through this stage of mediumship, I offer the following experiences, that they may serve as a key to the value of these manifestations and their place in development:—

The prevailing materialistic bias of my mind, which prevented the recognition of spirit, except as an unmistakable impact upon the physical consciousness, led me to investigate Spiritualism in the old method of sitting passively at a small table waiting for results. I found that in a short time the table rocked repeatedly, and on suggesting the usual alphabetical code, consecutive messages were tilted. I also found that within certain limits the table would respond to our unexpressed wishes. However, very soon the message was transmitted 'Give up,' and this was repeated on several subsequent occasions. Through a friend who was mediumistic, I was told that I might be developed for speaking and writing, and should sit in a circle for development. For some time I sat regularly for automatic writing. At first my hand moved in meaningless lines, and very little progress was made in this respect, until a special task was undertaken under spiritual guidance, which taxed all my powers of endurance. Then I obtained definite messages, through this writing, with reference to the appointed work. The writing was very distinct, slowly formed, and was in two styles. During this period, the development of mediumship also proceeded in the control of the motor nerves, and ultimately in that of the vocal organs. Various personalities then spoke through me, although very few that were convincing evidence to an outsider of external individuality. To myself the 'controls' were very distinct, and manifested peculiarities of personality which made them recognised as real entities. This phase gradually developed into a transitional stage in which the control passed from that of a muscular one to that of an intense mental suggestion. For example, my hand would begin to write automatically, but after a few words thus formed, the influence, as if impatient of such a slow and tedious method, would rapidly complete the message by impressing the mind before or at the same time as the words were written. Or,

again, the 'control,' which at first required a great expenditure of vital power to make me utter the simplest message, gradually, as I recognised the prompting, used me more and more normally, until I now ceased to use the word 'control' as the representative of that power which prompts my speech. It had become an influence, a spiritual presence, which produced a feeling of exaltation and of peace. When this change was completed the psychic power could no longer be used for obtaining messages from tables, or through automatic writing. The purpose of these manifestations was served. I had learned the spiritual lesson that the highest prompting is through silent influences which inspire the mind. The spiritual truths which before had been imparted as external teachings from super-normal beings, became implanted and imbued in the self. The master and pupil were becoming one in spirit. These experiences lasted only eighteen months. With many mediums they are the outcome of a life's development; many never pass through all the stages in a lifetime. Time, however, with spirit is nought. Yet I am certain that when we better understand the spiritual laws of life, we shall cease to demand or to linger in the phenomena of automatism.

The principles which I have deduced from these experiences are these. Mankind, being engrossed in matter, seeks spiritual verification by physical evidence. Automatism is a stage by which that desire is fulfilled. There comes a time in the lives of individuals as well as in the lives of communities when, material conceptions being found inadequate or unsatisfactory, automatism is outgrown and spiritual enlightenment succeeds. Yet as the members of a community never develop simultaneously, all the varied phases are manifest at one time. Those who have to this extent obtained enlightenment will urge all not to rest satisfied with any manifestation of automatism, but to seek enlightenment through the communion in spirit by which the self consciously realises its oneness with God. The manifestation of the spirit so imbued will have an influence proportionate to its depth and reality in the self. For the evidence of automatism can only secure intellectual conviction, so long as the external evidence is forthcoming or so long as the good faith of the 'medium' is unquestioned, but spiritual enlightenment is unaffected by changes of evidence or exposures. They who have realised this truth have the assurance that the world will be helped out of its material bondage sooner by lives so devoted than by the utmost activity which they may display in the pursuit and verification of automatism.

C. E. S.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Telepathy and Religion.

SIR,—Too late, unfortunately, for use in my recently-published article on 'Immortality and Survival,' I have come across an old letter from a Catholic correspondent, citing a passage (of which the following is a translation) from a book, entitled 'De la Connaissance de Dieu,' by Père A. Gratry (Oratorian):—

'Do you believe in the mutual penetration of minds? Do you believe that, independently of speech and voice, and of distance, minds influence and enter each other? Do you believe, as Fénelon said, that in God all are in contact? Do you believe that a thought, a movement, a love, an impulse (élan) can come to you by secret influence of the heart and mind of another? Or, rather, do you not know that every soul lives continually from the movement of other souls, and struggles, resists, consents, and agrees perpetually with them? Do you not know that one soul can feel in itself the touch of another? If you do not know that, you are ignorant of earthly things of daily experience—how then shall you comprehend heavenly things? If you do know it, if you believe in that communication of influences between created souls and minds, by far more reason should you believe in them from God to you. . . . He is near you, in you, more profoundly than any created mind or you yourself can penetrate; there is God, His influence and His presence, diffused in your soul from its root and below, to the extent of all its powers, and beyond.'

I add the comment of my correspondent: 'I commend the first part of this passage to the gentlemen of the Society for Psychical Research, who think they discovered "telepathy," and the second part to Theosophists, who claim to have first brought to light the doctrine of "God in the Soul,"' (But the

claim of the Society for Psychical Research is rather to have verified than to have discovered; and are there 'Theosophists' so ignorant as to imagine themselves the first or peculiar depositories of the doctrine referred to?) C.C.M.

Telepathy—Brain Waves.

SIR,—In the very able address delivered by Mr. E. Dawson Rogers at the Cavendish Rooms, and reported in your columns of the 4th inst., there is one passage which calls for further elucidation. The speaker remarked, 'that no inquirer into mental phenomena could doubt that there was something in thought-transference, i.e., that waves of thought—brain waves—passed from one mind to another. Something of this kind was seen occasionally in connection with discoveries and inventions which were simultaneously made by people in different parts of the world; it sometimes seemed, indeed, as though there were epidemics of discovery, just as there were epidemics of disease.'

Now, on studying this passage a casual reader would be, very naturally, inclined to inquire whence and how those brain-waves emanated. He would infer that some student or inventor, crooning over the rudiments of an invention, would automatically, or by intensity of purpose, project his ideas to some distant regions and stir up in the minds of rival inventors the scheme or project which he was endeavouring to realise and work out in his own studio or laboratory.

Why should he thus endeavour to disperse his conceptions to unknown localities and among unknown people, with whom he had probably little or no sympathy? Why should he wish to be instrumental in propagating 'an epidemic of discovery' for something which might bring him individually everlasting renown?

The explanation of the phenomenon in question is really very obvious and simple. We know that all inventions, carried out practically and mundanely, originate in the spiritual spheres, under the guidance and inspiration of properly qualified spirits.

When a committee of these inventive spirits decide that an invention shall be brought out in a form suitable to the time when it becomes appropriate and necessary, their first aim is to go in search of a scientific mind—substantially and probably an unconscious medium—through which they are able to realise their intentions. In prosecuting this search the spirits are busily and simultaneously occupied in impressing, perhaps, fifty different persons in fifty different countries, with the same ideas and impulses, until they find the right men for the accomplishment of their purpose.

In previous communications I have endeavoured to show that thoughts and images cannot be transferred by brain-waves from one mind to another, beyond the range of their respective atmospheres, without the intervention of a communicating spirit.

But I am afraid I have written on this subject to very little purpose; and the perfunctory, off-hand, conventional theory of 'thought-transference by brain-waves,' will continue to flourish as one more popular absurdity. NEWTON CROSLAND.

Impressions of Spirit Hands.

SIR,—It seems to me that something might be done to convince sceptics and investigators of the reality of spirit manifestations if recourse were made to hand impressions and finger prints. I do not think that it would be extremely difficult for our spirit friends to give an impression, in suitably prepared wax or lamblack, of the hand that so often lightly touches, or pats the astonished and bewildered sitter. Such a record would be of great value in establishing the presence of a strange hand in the midst of the circle. All that would be required would be the careful comparison of the spirit impression with a similar one made from the corresponding hand of each person present. In most instances this would probably suffice, but where there was a very marked correspondence as regards size and contour, a close scrutiny—by an expert if needs be—of the finger prints of the original with those of the suspected hand would at once disclose if a fraud had been attempted.

The minute ridges in the skin of the finger-tips, though varying in each individual, remain unchanged through life, and are absolutely reliable as a means of identification. This fact has been taken advantage of by the police of France, and, I be-

lieve of this country also, as a means of identifying and registering criminals. It has been calculated that the probability of any two persons having identically the same markings is something less than one chance in sixty-four billions! If half-a-dozen persons, say, lock themselves in a room, sit round a table, and at the conclusion of the séance find that they are in possession of a hand-print which is not that of any one of the sitters the conclusion seems inevitable that the impression cannot be the work of any one in the circle. Fraud would be extremely difficult, for in addition to the tell-tale finger-marks there would be the risk of the hand, or the table immediately in front of the fraudulent sitter, exhibiting traces of either the lampblack or the wax. No matter how carefully the attempt was made, there would always be the lurking possibility of detection from a chance smudge or adhering particle when the light was turned up. True, a cast of a hand might be used, but its concealment and successful manipulations would be very awkward and the chances of discovery greatly increased. A glove would be of no use, for the simple reason that it would give the impression of a glove and nothing more. It is, of course, assumed that the wax, lampblack, or other medium, had been carefully examined previous to its being placed upon the table. Anyway the experiment would be an interesting one, and, not being in a position to make it myself, I should be glad to hear of its having been made. **ARTHUR BUTCHER.**

Eusapia Paladino.

SIR,—With many others, I entirely agree with Mr. Swinton, and will gladly assist. If Dr. Alfred Russel Wallace, Sir Wm. Crookes, or Professor Lodge (or any one of them), will join a small company of investigators, my home will be available, if necessary, during the whole time. There would be no expense, then, beyond, the payment to the lady who might, perhaps, be glad to try again in England. **J. PAGE HOPPS.**

SOCIETY WORK.

GATESHEAD, 97, COULSWORTH-ROAD.—Receptions will be re-opened on Monday, September 13th, at 7.30 p.m., when all Spiritualists and investigators are welcome.—**J. STEVENSON.**

MERTHYR SPIRITUALISTS' SOCIETY (CENTRAL HALL).—On Sunday last the guides of Mr. Harris (Cardiff) gave an address to a large audience. Subject, 'Behold the Dawn of Another Day.' Thanks to our Cardiff friends.—**W.M.H.**

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mr. Dalley gave a reading on the Hauntings in Lincolnshire, and also answered questions in a satisfactory manner. On Wednesday evening next, public circle. On Sunday evening next, Mr. J. Sloane.—**E.S.W.**

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Brenchley gave an address on 'The Established Church and Spiritualism.' Mrs. Brenchley followed with good clairvoyance. Next Sunday, at 7 p.m., 'Evangel' will give an address. Thursday at 8 p.m., circle for members only; medium, Mrs. Brenchley.—**C.D.C.**

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday Mr. E. G. Sadler conducted the evening service, the subject of the address being 'The Sympathy that Exists between all the World's Great Religions.' It was an elaborate and interesting address, and was illustrated by many beautiful quotations from the many Bibles of the world. Next Sunday morning, Mr. G. Harris; evening, Mr. E. Adams.—**G.S.**

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, LONDON, N.—On Sunday last Mr. Emms presided. Mr. Brooks gave a reading on 'The World's Silences,' the subject being continued by Messrs. Emms and Jones. A young lady sang sweetly 'The Perfect Life.' Mrs. Jones spoke under influence, as also a spirit through Mr. Potter, one who was brought to the meeting for help and received it, thanking Mr. Jones for his words. The hall was well filled. The open air meetings will be held as usual on Sunday mornings when weather permits, at 11.30 a.m. In the evening, at the hall, at 7 p.m.—**T.B.**

BATTERSEA PARK OPEN-AIR WORK.—Our meeting on Sunday afternoon was somewhat marred by the inclemency of the weather, but being loath to disappoint several who regularly attend these outdoor meetings, Mr. Adams took advantage of the neighbouring shelter and dealt with a pamphlet sent to him by a friendly opponent. His attack was vigorous and well sustained, and the attention of his audience was held to the finish. Next week (weather permitting), short addresses will be given at 3.30 p.m. and 6 p.m., near the band stand. Owing to the park now closing earlier this will probably be the last outdoor meeting we shall hold in the evening. The afternoon meeting we shall continue as long as practicable.—**H. B.**

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, STRATFORD.—On Thursday last Mrs. Barrell gave psychometry and clairvoyance to a fair audience, nine out of ten descriptions being recognised; and on Sunday, Mr. Veitch presiding, our friend 'Evangel' addressed a full hall, speaking on the growth of Spiritualism, the monopoly of power and manifestations by many people, &c. It was an excellent discourse throughout. A choir in connection with the Stratford centre is formed, and will shortly be giving choruses, songs, &c., to be conducted by Mr. Irwin. We want singers to join us. Next Thursday Mr. R. Brailey will take the meeting for investigators, and on Sunday next, at 6.45 p.m., the Rev. J. Page Hopps will be with us. He is an interesting speaker, and we hope to have a full hall.—**W. A. RENFREE, Sec.**

FOREST GATE (LIBERAL HALL, OPPOSITE G. E. R. STATION).—The chief features of last Sunday evening's service at the Centre of the East London Spiritualists' Association were variety of programme, enthusiasm of the audience, and eloquence of the principal speaker—a control of Mr. W. Ronald Brailey—the subject of whose address was on 'The Haven of Rest.' Another control of the same medium discoursed in poetry on 'Love'; and Mrs. Brailey, the conductor of the choir, and Mr. Pavey, another member of it, delighted the audience with vocal solos. At Manor Park, a neighbouring, populous district, a new Centre of the East London Spiritualists' Association is being declared open this week (Friday) by the president of the association (Mr. Glynn Grant).—**G.G.**

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was well attended, and some useful instructions were given by experienced guides as to the best way to develop the various forms of mediumship possessed by some of the audience. Our evening service continues to draw large audiences, and the first address of a series of three by Mr. W. E. Long, 'From Life unto Death,' was interesting and instructive, and should give those who were present help to remove the existing fear of death. Mr. J. A. Butcher presided, and referred to some of his early experiences of Spiritualism. On Sunday morning, at 11, public circle, door closed at 11.15 sharp; 3 p.m., children's lyceum; 6.30 p.m., Mr. W. E. Long, trance address, 'From Death unto Life.' On the 19th, 'Second Death.' At 8 p.m., general assembly of members and election of candidates. Lending library open as usual.—**VERAX.**

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Thursday last we commenced our class for musical practice. A fair number of friends were present, and a good start was made. This was followed by a duet and solo. Good conditions for the circle were the natural result, Mr. Peters', clairvoyance being exceedingly good. On Sunday Mr. H. Boddington spoke on the subject of 'Our Spiritual Attendants,' and dealt with the laws of attraction and affinity of spirits in and out of the body, and the best means for removing undesirable spirit acquaintances. The inspirers of Mrs. Boddington continued the subject and answered questions. Next Sunday Mr. Peters, at 7.30 p.m., clairvoyance. On Thursday, at 7.30 p.m., choir practice; at 8 p.m., séance; Mr. Peters, psychometry; no admission after 8.30. On Sunday, September 26th, and Tuesday, September 28th, Mr. J. Swindlehurst, assisted by Mrs. Place, clairvoyante. On Tuesday, October 5th, we shall hold our first social and dance this season.—**H. B.**

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last the controls of Mr. J. J. Morse delivered an address entitled, 'The Elements of Immortality,' the subject matter of which was particularly useful to inquirers, as the position of the Spiritualist in regard to some of life's most perplexing problems was clearly defined. A necessary reference to the old-time worn-out theory of the resurrection of the body afforded scope for some of the Strolling Player's witticisms. The perfect naturalness of the life after physical dissolution was ably portrayed, and many fine thoughts, couched in fitting language, drew forth the hearty plaudits of the audience. Despite the inclemency of the weather there was an exceptionally large attendance, including a clergyman of the Church of England, who vouchsafed the information that he 'had come solely out of curiosity.' Previous to the address the reading of a poem of much sweetness and expression by Mr. Morse was greatly appreciated. Next Sunday, at 7 p.m., Mrs. M. H. Wallis (of Manchester), inspirational address on 'The Great Teacher.'—**L.H.**

TO CORRESPONDENTS.

M. C. P.—Next week.

"MILWAUKEE."—Thanks for MS. to hand. You no doubt meant well, but before you venture to write on such points you should endeavour to gain a larger experience. Some of the views you express are quite at variance with those held by the most intelligent Spiritualists.

Put a smile on your face when you go out for a walk, and it will be surprising how many pleasant people you will meet.